1634 A 3935. b. 55.

BRIEFE TREATISE AGAINST THE PRIESTHOOD and Sacrifice of the Church of Rome.

VVHEREIN THE SIMPLE MAY PERCEIVE THEIR INTOLLERABLE impietie, usurping that office and action, which ever appertaine to Christ onely, by G. G.

London Printed by *VVilliam Iones.*
1634.

R511

A

BREEFE TREATISE AGAINST THE Priest-hood and Sacrifice of the Church of Rome.

THe Pope and his clergie doe stiffely affirme and goe about to maine-taine, that they bee Priests, and that it is an holy Priesthood which they have: even the Priesthood of the *New Testamnet* Further also they boast, that the sacrifice which they offer, is the sonne of God himselfe, even Christ Iesus, God and man, flesh, bloud, and bone, as he was borne of the blessed Virgin. We on the contrary affirme that they be very *Baalamites*, and not Priests of the New Testament: and that their sacrifice is not the sonne of God, but the stinking and Idolatrous sacrifice of *Antichrist*. Who shall be beleeved? we or they? Let neither of both for our selves have any credit at all. For what is man, that he should have any credit? Let neither of us be our owne Iudge, for then there would be partiality: But let God onely strike the stroke, let him alone pronounce the sentence, let that part be credited which hath his witnesse and testimony. When he speaketh, let man keepe silence: When he pronounceth sentence, let the mouth of all flesh be shut

up: For who ſhall reply againſt the words of his mouth, which are in perfect trueth and wiſedome? His teſtimony hath he expreſſely ſet downe in the ſacred Scriptures, his voyce hath he there uttered, to declare his perfect minde and will: Let them be brought forth, and heard, ſearch them, for ſo are ye willed. Crave the true underſtanding at his hands, who is the onely teacher. If by them it be manifeſtly proved unto you, that the popiſh Prieſts be not the Prieſts of the New Teſtament, nor their ſacrifice the ſonne of God, then let men no longer doubt, but that all their whole worſhip is idolatrous and Antichriſtian. For if their prieſthood and ſacrifice, which are the two principall things be awry, what can be good in them? Let us come to the triall of the matter. And firſt in generall (which they deny not) the word doth teach, that the dignity, privilege, and office of the holy Prieſt, is to approch into the preſence of God, to offer giftes, and ſacrifice, and to make requeſt and ſupplication for the people. The neceſſity of this office doth come from the profaneſſe and impurity of men. All men are uncleane ſinners, God is moſt pure and holy, and doth perfectly hate ſinne: And for the ſame cauſe he doth curſe and reject all thoſe which are polluted therewith. They can not approch, nor indure his preſence, before whom nothing uncleane can ſtand. The prayers which come from them cannot be heard, being the prayers of ſinners, and therefore not cleane. No gift can be accepted at their hands, to make any reconcilement or to get any favour, they and all theirs are ſtill rejected,

jected, they muſt either have ſome other to do it for them, or elſe for ever remaine ſtill out of favour, and be utterly caſt away in eternall perdition. He that ſhall do it, muſt be without ſpot or ſinne, and therefore among all the ſonnes of *Adam*, only *Ieſus Chriſt* is found worthy and able to execute this office. For if we reſpect this great worke of reconciliation betweene God and men, we ſhall finde that alone he hath wrought it, and therefore is the onely Prieſt of God. None other can in ſuch conſideration be called Prieſts. It is true in deede that *Aaron* and his ſonnes were conſecrated and made Prieſts, and did execute the Miniſtery of the Prieſthood in the Temple: But yet as their ſacrifices did not, nor could not take away ſinne, being but ſhadowes and the reſemblance of the ſacrifice of Chriſt, ſo alſo they were not ſacrifices in deede, but ſo called, for that they were the patterne of that which is the true ſacrifice. The ſame is to be ſaid of the Prieſts, that they were no other Prieſts, but in figure, becauſe they did reſemble Chriſt, who alone is a Prieſt in truth. Thoſe other Prieſts were ſeparated from the people, and conſecrated to the ſervice of the Temple. The cheiſe of them might enter into the moſt holy place, and come before the *Arcke* of the covenant and the mercy ſeate, and there offer with bloud to make reconciliation. They bare the names of the tribes of Iſrael, and ſo preſented them before the Lord. But yet all was but a ſhadow, to direct the eyes of their faith unto Chriſt: for theſe Prieſts could not waſh away ſinne, they could not bring men into heaven, and

therefore when he came, which is the Prieſt indeede, and which doth accompliſh that which was by them but reſembled: then all thoſe ſhadowes did ceaſe and give place. He continueth a Prieſt for ever. He hath perfectly wrought the worke of reconciliation, and brought men into favour with God. For with the ſacrifice of his body he hath ranſomed them, and with his bloud he hath purged away their ſinnes with full ſatisfaction, and his prayers have beene accepted. He hath received honour and power to ſave for ever all thoſe whom he doth ſanctifie. Now the queſtion is, whether any can be joyned with him in this office, and be partakers with him in this high dignity, as to offer up to God the ſame ſacrifice which he offered. For this is without all controverſie, that ſuch as do challenge a copartnerſhip with him in offring the ſacrifice, and gift which he did offer, do alſo challenge a fellowſhip with him in the dignity and glory of the Prieſthood by which he did offer it. For was not the great glory of his Prieſthood in this, that he offred himſelfe in ſacrifice unto his father? ſhall not thoſe then which do the ſame thing receive the ſame honour and glory therfore? Thus we ſee that when as none could be found *worthy in heaven and earth, but onely the Lambe*, *Revelat.* 5. yet every greaſie ſhaveling will have fellowſhip and glory with him, even in the higheſt part of his office. Lord how long wilt thou ſpare? looke downe and viſite the blaſphemy of the wicked *Beaſt*, upon him, and upon the heard and route of his horned ſhavelings. They ſay they be Prieſts, doubtleſſe

Heb. 9. 24.

v. 6. 7.

doubtleſſe then are they mediators of the New Teſtament: For the Teſtament and the Prieſt are joyned together, the Prieſt of the New Teſtament is the mediatour of the New Teſtament. For Chriſt is compared with *Aaron* and his ſonnes, to have obtained a miniſtery ſo much more excellent, *as he is the Mediatour of a better Teſtament*, *Hebr.* 8. 6. The excellency of the miniſtery of *Aaron* and his ſonnes, was according to the worthineſſe of the Teſtament, whereof they were the Mediators. Furthermore, they could not have that honour to be Prieſts, or mediators of that Teſtament, wherein there was but *the ſhadow of good things to come*, *Heb.* 10. 1. unleſſe it had beene given them of God: as it is expreſſed, *Heb.* 5. where he ſpeaketh of that Prieſthood of the lawe, which hath now ceaſed. Seeing none could have this honour to be a Prieſt of the old Teſtament, but ſuch as were called of God as was *Aaron*: then how much leſſe ſhall any be partakers of this dignity with the ſonne of God to be the Prieſts & mediators of the new covenant, but ſuch as can ſhew that God hath given them this honour? *Chriſt did not take this honour to himſelfe*, *Hebr.* 5. *but he that ſaid*, *Thou art my ſonne*, *this day have I begotten thee*, *gave it him.* The Lord ſware that he ſhould be a prieſt. Let the Papiſts ſhew any calling which they have of God unto this glory of the Prieſthood: Let them ſhew any one place out of the new Teſtament, where Chriſt did ordeine Prieſts: Finally, let them ſhew where ever *Peter* or *Paul*, or any Apoſtle or miniſter of the Goſpel, have called themſelves prieſts, or have beene

Chriſt onely is the Prieſt of the New Teſtament.

Chriſt ordained no Prieſt in the New Teſtament.

been ſo called by others, otherwiſe than that which they give unto all the faithfull, that being waſhed and ſanctified in the bloud of Chriſt, they be made Kings and Prieſts unto God. 1. *Pet.* 2. *Revel.* 1. & 5. which is in another ſence than this which they challenge. No, the word of the Lord is directly againſt you, ye prieſts of *Baal*. For it ſpeaketh of one Prieſt which ſhould ariſe after the order of *Melchiſedech*, and not of prieſts. It ſaith, there is *one Mediator betweene God and man*, 1 *Tim.* 2. And therefore alſo it followeth, that there is but one *Prieſt*. Becauſe the Prieſt of the new Teſtament is the mediator of the ſame, is there any man ſo mad as to aſcribe this glory to the Pope and his prieſts, as to ſay they be mediators of the new Teſtament? If not, then are they no prieſts. Now, although this is ſufficient to proove their prieſthood to be counterfait, that they can ſhew no calling in the word, nor no mention that any one of the Apoſtles was a prieſt, or that any man ſhould have ſuch honour: yet to make the matter more evident, I will ſhew by further reaſons, that their prieſthood is ſuch, that it cannot ſtand with the prieſthood of Chriſt. We all know, that the Lord ſwore that his ſonne ſhould ariſe up a *Prieſt for ever after the order of Melchiſedech*, *Pſal.* 110. Then if it fall out, as it ſhalbe manifeſtly ſhewed, that the Prieſthood of the Papacy is directly contrary unto that order of *Melchiſedech*: It muſt needs alſo follow that the ſame is not of God. The order of the prieſthood of *Melchiſedech* is gathered out of that which *Moſes* ſaith of him, *Geneſis* 14. the words

are

are theſe: and *Melchiſedech King* of *Salem* brought foorth bread and wine, which was alſo a prieſt of the moſt high God. And he bleſſed him, ſaying, Bleſſed be *Abram* of the moſt high God, poſſeſſor of heaven and earth, and bleſſed be the moſt high God, which hath delivered thine adverſaries into thine hand, and he gave him tythe of all. This man was greater than the Patriarch *Abraham*, as it is proved by two reaſons, *Hebr.* 7. the one that *Abraham* paid him tithes: The other, that he bleſſed *Abraham*. Then *Moſes* writing of ſo great a man not mentioning father nor mother, nor kindred, beginning, nor end of his life: although he had a father and a mother, and kinred, and had both a beginning and an end: yet becauſe *Moſes* mentioneth not any of theſe, it is ſaid, that he was without father, without beginning of dayes, and without end of life, as though he were one that had ſuddenly come downe from heaven. When it is ſaid, that he was a *Prieſt* of the moſt high *God*, no mention made of any annoynring, of any miniſtring garments, of any temple, altar, or ſacrifice, nor yet of any that did ſucceed him, it is gathered that he doth continue a prieſt for ever. And moreover, that in his Prieſthood all things are ſpirituall and full of endles power. By this argument, the holy Ghoſt proveth *Heb.* 7. *ver.* 16. 17. 18. that the prieſthood of the Levites was abrogate, and could not ſtand with the Prieſthood of Chriſt, ſeeing it could give no ſtrength nor furtherance thereto: for the one being ſpirituall, and according to the power of the life that is not diſſolved, the other, as

he

he ſpeaketh being after the law of the carnall commandement, they could not be joyned ſo together as that the one might be a ſupply unto the defect of the other. For although the law of the carnall commandement, which is ſo called, not in reſpect of the founder thereof, which was God, but for that the ſubſtance of the things were bodily and carnall) did profit and benefit men thus farre, that by outward carnal things, they had the reſemblance of things ſpirituall to ſtrengthen their faith. Yet when he was come, in whom was all the ſpirituall and heavenly power of the Prieſthood, thoſe carnall and earthly things were to ceaſe. As for example: *Aaron* was annointed with materiall oyle, he was clothed with the miniſtring garments, he entred into a tabernacle upon earth which was built with hands, he had the bloud of calves and goates, & ſlaine beaſts for ſacrifice, he preſented the names of the tribes before the mercy ſeat. All theſe and ſuch like are the carnall commandement, theſe did not take away ſinne, nor reſtore into favour with God: But Chriſt alone is the prieſt that wrought that. His annoynting was not with oyle, but with the holy Ghoſt: He needeth no holy garments, for there was no ſpot of uncleanneſſe in him to be covered. He came not with the bloud of ſlaine beaſtes, but with his owne bloud. He entred not into the Tabernacle made with hands, to appeare for us, and to preſent us before the Arke: but he is entred into the very heavens, even unto the throne of God, to preſent us there. Thus then it followeth that the Prieſthood of *Aaron*, being after the

law

law of the *carnall commandement*, that is to ſay, the conſecration was with things that were earthly and of a bodily ſubſtance, the ſacrifices alſo of the ſame ſort, it could do nothing. But the Prieſthood of Chriſt, wherein all things are heavenly and ſpirituall, and full of endleſſe power, hath fully and perfectly accompliſhed the worke of reconciliation. If this order then of *Melchiſedech*, wherein there is nothing carnall, did aboliſh the order of the Prieſthood of *Aaron*, wherein all things were carnall, becauſe the carnall things cannot helpe at all to bring men to heaven, and becauſe the order of the one Prieſthood did ſo differ from the other, as being of a quite contrary nature: It muſt needs follow that the Prieſthood of the Papacy cannot ſtand with the Prieſthood of *Chriſt*, becauſe it is alſo carnall. For was the oyle upon *Aaron* carnall, and is not their annointing and ſhaving carnall? Were all the miniſtring garments of *Aaron* carnall, and are not their veſtments, as the *Cope*, the *Surpleſſe*, the *Amiſſe*, and other ſuch holy and prieſtly robes carnall? Was the Altar in the Temple carnall, and all the miniſtring veſſells that did belong thereto, and are not the Altars of theſe carnall? Were *Aarons* incenſe and oblations carnall: and are not the oblations of theſe, and all their incenſe, and other things carnall. Thoſe former could not ſtand with the Prieſthood of the new Teſtament, becauſe they were in ſubſtance carnall: how then ſhall theſe latter, which are as carnall as they? Tell us O ye *Baalamites* of the Romiſh order, wherefore your order ſhould in any reſpect be called the order of

Note this.

Melchisedech, seeing it is as contrary unto it as was that of *Aaron*? The order of *Melchisedech* is gathered out of the description of *Moses* to be without any annoynting with oyle, without garments for the ministration, without Tabernacle, without Altar, without sacrifice, without any earthly thing, And why? becausse his order is spirituall, and therefore all things thereto belonging must be spirituall: it is eternall and full of endles power, and therefore nothing which appertaineth to the execution thereof must be transitory and weake. For shall an earthly Temple, an Altar of stone, garments of silke, or of any corruptible thing be fit to be joyned with that priesthood which is everlasting? There is no doubt, but that every thing for the execution of the office, must be agreable unto the nature of the Priesthood it selfe: and therefore as there is nothing mentioned in *Melchisedech* that is carnall, so also we see that our Lord Iesus Christ, a Priest after that order hath executed that function without any such things consecrated therunto. How shall the Papists then which have their priesthood executed altogether in such things as be transitory, challenge to be of that order with our Saviour, wherein as the Priesthood is heavenly and eternall, so are all things thereto belonging.

But peradventure ye will say: *Melchisedech* was a Priest, & he offred sacrifice to God as other priests at that time. Wherfore should it then be gathered that there was no carnal thing in substãce belonging to the execution of his function? He had an Altar, he had beasts to offer, and no doubt did offer.

I Answer

I Anſwere that albeit *Melchiſedech* did execute the prieſts office, after the manner of other prieſts, yet that is nothing to the purpoſe. For the order of his prieſthood is gathered out of that deſcription of *Moſes* in which there is no mention of ſuch things. We are not to doubt but that he had father and mother, that he was borne as an other man, and alſo had an end of his dayes: Neverthelesſe, becauſe thoſe things are left out, he is brought in as one which never had beginning, and that never had end, but continueth a prieſt for ever. In like ſort, howſoever at any time he executed the office of a prieſt, as others did: yet becauſe there is no ſuch thing expreſſed, and that which is expreſſed, is that wherein he is likened unto the Sonne of God, it is ſaid, that he was a prieſt after another order, and that there was nothing carnall in his prieſthood. Therefore we are to conclude, that the prieſthood of the new teſtament having nothing in it that is carnall, the prieſthood of the papacy being and conſiſting altogether of things carnall, and ſuch as were alſo the inventions of men, it muſt needes follow, that they are not prieſts of any teſtament of God, but the prieſts of Antichriſt. Further, let it be conſidered, that a prieſt muſt ariſe after the order of *Melchiſedech* that ſhall ſo continue for ever: For the eternall Sonne of God was reſembled by *Melchiſedech* in that he is brought in without any beginning: The continuance alſo of his office for ever, in that there is nothing ſaid of his death nor of any that did ſucceede him. This then being manifeſt, what impudent wretches are thoſe which being mortall

men, that have an end, dare so blasphemously boast, that they be Priests after the order of *Melchisedech*? how shall they ever be able to answere unto this? The Priest of the new Testament is after the order of *Melchisedech*, that is to say, a Priest for ever, without beginning, without end, without any to succeede him: Their priesthood hath a beginning, it hath an end, they have those that do succeed one after another. If this be a materiall poynt in that order of priesthood which Christ should be after, as none unlesse his forehead be of brasse dare deny, that it should be for ever: What a childishnes were it for any man to thinke that the priesthood of the papacy is the same when it doth faile in that which is essentiall? For they dye and come to an ende. Are not these contrary the one to the other, to continue a priest for ever as *Melchisedech* in figure, and Christ indeed, and to be priests for certaine yeares, and then to cease by reason of death? Are not then the priests made at *Rome* contrary to this order, yea, as contrary as light is unto darkenesse, or as heaven is unto hell? And must it not still follow, that seeing they be no priests of the old Testament, nor can not be priests of the New, unto the which their order is contrary, that their priesthood may be as good as the priesthood of *Baal*, and better it cannot be? For if it be not of God, is it not then of the Divell? Let all true Christians therefore behold with detestation this hellish sacriledge of the Romish bishop, who being a priest after the divells order, yet saieth, he is after the order of *Melchisedech*. Moreover it is to be

noted

noted, which the holy Ghoſt ſayeth, *Heb.* 7. ver. 26. that ſuch an high prieſt it became us to have, as was holy, harmeleſſe, unſpotted, ſeparate from ſinnes, and made higher than the heavens. This ſetteth foorth the purity, and alſo the high dignity which of neceſſity are required in that prieſt, that ſhall deale in our cauſe to bring us to God. For if he were a ſinner himſelfe, how ſhould he come unto God? If he were ſpotted with any uncleannes, how ſhould he purchaſe favour for others? ſeeing he ſhould himſelfe be out of favour. If he were unholy, how ſhould he ſanctify and make holy thoſe whom he doth preſent unto God? In like ſort it is to be weighed, how great that man muſt be of neceſſity, that is to enter ever unto the throne of glory and there abide, as one able to ſave all that come unto God by him. For thus he muſt be made higher than the heavens, and aboue all creatures in the heavens. For alb it the holy and bleſſed angels be ſeparate from ſinners, and be alſo about the throne of God, yet none of them hath this glory to be made higher than the heavens, none of them then can have the honour of the prieſthood, to obtaine pardon of ſinnes for the Church, that glory and power being reſerved onely to the Sonne who is farre aboue principallities and powers. Such a prieſt as this muſt bring vs that are bale and ſinfull wretches unto God, in him we muſt be ſanctified, in him we muſt obtaine favour, in him we muſt be heard, that is ſo high in favour, that no requeſt can be denied him. In him we muſt be ſaved who hath received all power and authority both in hea-

ven & earth, and liveth for ever. What fouler beaſtlineſſe then can there be than this, that ſinfull, unholy, and baſe wormes of the earth, ſhould challenge unto themſelues to be *Prieſtes* of the *New Teſtament?* yea, that ſuch ſilly *Aſſes*, as are ſcarce fit to keepe ſwine, will yet have that office, that the *glorie, honor,* and *power of*, is aboue the *Angels*, let all men judge now of this concluſion. The *Prieſts* of the *New Teſtament*, is *pure and holy ſeparated from ſinners, made higher than the heavens.* The POPE and all his broode are ſinfull whoremongers, theeues and murtherers, baſe and vile wretches of the earth, farre off from being higher then the heavens. Therefore their prieſthood is not the prieſthood of the *New Teſtament.* There is alſo another notable difference betweene the old prieſthood and the newe: that thoſe former did miniſter in earth, in a *Tabernacle* made with hands, which had no enduring ſubſtance: This latter is entred into the *Sanctuarie* of *Heaven*, and there doth execute the *Prieſts* office, he doth not any thing in an earthly ſanctuarie. For why? His *Prieſthood* is heavenly and eternall, his Tabernacle muſt be agreeable unto the ſame. And it is ſaid *that if he were one earth, he could not be a Prieſt, while thoſe Prieſtes did ſtand which were after the Law*, *Heb.* 8.4. For although our Lord were a *Prieſt indeed* when he was vpon earth, and did offer the ſacrifice of his body, yet ye ſee there was no outward thing that the *Prieſts* vpon earth doe. His body was ſlaine upon earth, but was it caried into the *Temple*, and ſlaine at the *Altar?* Was the blood ſprinkled before the *Arke* of the covenant? No, all things were heavenly and

ſpir-

ſpirituall in this ſacrifice. If we regard the ſubſtance of his body, it was the ſame that ours is. But yet all the vertue and efficacy of the ſame, when it was a ſlaine ſacrifice, was from aboue. And ſo though he were in earth, yet the whole fruite of his worke was in heaven. For he being both *God* and *man*, was a *Prieſt* even then in heaven, when he was ſlaine upon earth. The vertue and power of the ſacrifice to purge away ſinne, was not of the manhood, from it ſelfe: but the manhood had it from the Godhead, in that the manhood was ſo united unto the godhead, that they made *one perſon*. In this ſenſe he ſaith, *Iohn 6. ver. 63. It is the ſpirit that quickeneth, the fleſh profiteth nothing.* Howſoever the fleſh of *Chriſt* hath power in it to give life, as in deede it is the bread of life, and whoſoever doeth eate of it ſhall live for ever: yet it hath not this life of it ſelfe, but from the Godhead. Likewiſe the bloud is able to purge away ſinne, becauſe it is the bloud of a man which is alſo God. It is alſo ſaid, 1. *Cor.* 15. *The firſt man was of the earth earthly. The ſecond man was the Lord from heaven heavenly.* Wherefore is he called a man from heaven heavenly? was it becauſe his fleſh was from heaven? curſed be he which ſo holdeth. No, it was becauſe all the vertue and efficacy which was in his manhood to redeeme the world, was from heaven. We ſee then that he being ſacrificed in earth, the efficacy of his Prieſthood was in heaven. There is nothing in his Prieſthood, nor in the execution thereof which is earthly. But theſe prieſts are altogether earth, and what can they doe without earth? A

Temple

Temple they must have on earth, an *Altar* of earth, many other things of earth, which prove that all their ministery and function is earthy. Then to conclude, the Mediator of the *New Testament* is not a *Priest* upon earth, nor executeth not the *Priests* office but in the heavenly *Tabernacle*. The *Romanes* are Priests upon earth, they minister with earthly things, in earthly *Tabernacles*, and upon *Altars* consecrated to that purpose. Who doth not see therefore, that they have no affinity at all with *Christ*?

Christs Priesthood is heavenly.

Moreover, if it may be demaunded, is *sir Iohn* a King? Surely then have there beene many lousie Kings. Every one which is a Priest after the order of *Melchisedech* is a King, for those two are joyned together in his order, the kingdome, and the priesthood. Is there any man so foolish as to take these to be kings? They may be taken for priests, but not after the order of *Melchisedech* so long as they have but shaven crownes, and not crownes of gold nor after the order of *Aaron* which is ceased: but after the order of the priests of *Baal*. If they object that the *Pope* hath both swords, the spirituall, and the civill, and therefore he is a King and a Priest, I answere, that therein he is more unlike Christ, *whose kingdome is not of this world*. The kingdome of Christ is spirituall, he medled not with the civill sword, but left it to the Magistrate: The *Pope* chalenging it, is not of that order which Christ is. Seing then, as we have prooved, none can be partakers with Christ in the most high dignity and honour of the Priesthood, seing every Priest is a mediatour of a Testament, and of the *New Testament*

One Priest of the New Testament.

there

there is but one, ſeeing none can have that honour to be Prieſt, but they which are called of God, and the Papiſtes can ſhew no calling, nor conſecrating of Prieſtes in the *New Teſtament*. Seeing in the order of *Melchiſedech*, all things are ſpirituall and full of endleſſe power, in the order of Popery all things carnall, *Melchiſedech* continueth for ever, theſe die: Seeing alſo the Prieſt of the New Teſtament muſt be perfectly holy and pure, without ſpot of ſinne, and higher than the heavens, the Popiſh Prieſts are abominable ſinners: Chriſt is a Prieſt in heaven, they upon earth: He is both a King and a Prieſt, *ſir Iohn* is not a king: It doth follow, that their order of Prieſthood is not of God: but they be the idolatrous prieſtes of Antichriſt. They cannot by their miniſtry and Prieſthood bring men unto God, but contrariwiſe they carry headlong unto the divell. Such therefore as will ſave their ſoules muſt not be blind and wilfull, but open their eyes and behold the clære and manifeſt truth of God, which he hath taught in his word.

Popiſh prieſts are not of God

As we have proved this one part, ſo let us now come to the other, that is, to ſhew that the ſacrifice which they offer, is not the ſonne of God, but a wicked abbomination, no more pleaſing unto God, than if men ſhould offer a *dogge* in ſacrifice unto him. It might ſuffice to ſatisfie a modeſt minde, that all which they doe is naught, becauſe they doe make themſelves Prieſts after the order of *Melchiſedech*: and ſo do challenge to themſelves greater honour than any *Angell* hath, even the honour that

The popiſh ſacrifice is abomination to God.

nour that is due alone unto the onely begotten Son of God. And yet where the ſcripture ſheweth that this honour was given unto *Chriſt* with an *oath*, they will have part with him, being not able to bring one ſentence of the word to prove that there ſhould be any Prieſt beſides *Chriſt*. He never ordained any Prieſt, no one of his Apoſtles was called a Prieſt, and in every point their order is ſo contrary unto the order of *Melchiſedech*, this I ſay might ſatisfie: but yet to lay open their trechery further, we will prove that they have abuſed the world, and made them worſhip that for God which was but a cake of flower. I will not goe farre for proofe hereof: for it is manifeſtly and fully to be prooved by that which the holy Ghoſt hath ſet downe as concerning the ſacrifice of the *New Teſtament* in the Epiſtle to the *Hebrewes*. Thoſe reaſons which are there brought to prove that the ſacrifices of the law could doe nothing, and therefore were to be aboliſhed, will alſo ſerve to throw downe the abominable idol of the Papiſts. For if the weaknes of thoſe former ſacrifices were gathered by their nature and order which was uſed in them, then ſhall the ſacrifice of the *Maſſe*, if it bee found to differ as farre and further from that of *Chriſtes*, than thoſe, be found not to be the ſacrifice of the *New Teſtament*.

In the Epiſtle to the *Hebrewes*, *Chap.* 9. *ver.* 1. it is ſaid, that the former *covenant had alſo ordinances of religion, and a worldly ſanctuary*, and there he doth repeate particularly ſundry things, as the *Candleſticke*, the *Table*, the *ſhew bread*, the *Golden*

cenſure,

cenſure, the *Arke of the Teſtament*, the *Golden pot with Manna*, *Aarons Rod* that had budded, *and the Tables of the Teſtament*. In this worldly Sanctuary, with theſe foreſaid ordinances of the ſame nature, did the prieſts of the law exerciſe their office: and this is one argument to prove that their prieſthood was weake and could not bring men unto God. For the habitation of God is in the heavens, there is his throne of glory, and moſt high majeſty thither muſt thoſe be brought which ſhall come unto him, whereupon it followeth, that the Prieſt that ſhall bring men unto God, muſt be a miniſter of the Tabernacle of Heaven. For the entring into the holy place made with hands, and the miniſtring in the ſame with ordinances of the like nature, that is to ſay, earthly and tranſitory, can by no meanes bring men eternally unto God: For how ſhall earthly things compaſſe heavenly, or things which vaniſh and decay, bring that to paſſe which ſhall laſt for ever? Thoſe Prieſts therefore, whoſe prieſthood was tranſitory, for their prieſthood muſt needs be of the ſame nature and condition that their temple and ordinances were, and can ſtand no longer than they, were for to ceaſe, when the time was come unto which they were prefixed. Vnto theſe is Chriſt oppoſed in the ſame *Hebr. 9. ver. 24.* where he ſaith *that Chriſt is not entred into the holy places made with hands, which are ſimilitudes of the true ſanctuary, but is entred into heaven it ſelfe to appeare in the ſight of God for us.* For as the ſacrifice which he offred was heavenly and of eternall power, ſo alſo is his Tabernacle, and likewiſe his Prieſthood.

For those three must ever be joyned together. Then if the Priesthood of *Aaron*, and his sacrifices could doe nothing, but were to cease because their Tabernacle and ordinances were worldly: how much lesse shall the greasie popish prieſtes be able to offer any sacrifice to appease Gods wrath, seeing the sacrifice which must do that, is heavenly and spirituall, and cannot be offred in a worldly sanctuary, nor with such ordinances as be of earthie nature? For it is most manifest that all the trinkets and trash of Popish Masse mongers, wherewithall they do juggle and play with their Mammets are earthly and transitory: so is also their Temple and Altars, and consequently their Priesthood. And further also it is certaine that the Priesthood of *Aaron* might rather be called heavenly than theirs, because it was the paterne of the heavenly, and he was called unto that honour of God, but they can shew no calling thereto at all. Who then is so blinde but may see, that seeing the sacrifice propitiatory cannot be offred by an earthly Priest, nor with earthly ordinances, that the white cake which the uncleane shaveling the *Baalamite* doth hold up over his head, is not the Sonne of God, but a dead Idol.

All the Popish trinkets are earthly.

Aaron was called of God.

The Priests white cake over his head is a dead idol.

If the blinde idolatous Papists will object, that the efficacy of their sacrifice and priesthood is heavenly, although it be executed on earth, they are to be answered, that if the efficacy of their priest hood be heavenly, then is it eternall, but they are mortall and doe not remaine Priests world without ende.

Againe

Againe, the power of the ſacrifice dependeth upon the power of the prieſt, and ſo their ſacrifice is not eternall. This thing ſhall be yet more manifeſt by a further compariſon which is made betweene the ſacrifice of Chriſt, and thoſe of the law in the ſame *Chapter. verſe.* 13. and 14. where it is ſhewed, *that if the bloud of calues and of goates, and the aſhes of a red Heffer ſprinkling thoſe that were defiled did ſanctifie as touching the carnall purging: then how much more ſhall the bloud of Chriſt, which by his eternall ſpirit, offred himſelfe to God without ſpot, purge your conſcience from dead workes to ſerve the liuing God?* This compariſon is brought into prove that Chriſt by entring once into the holy places, by his owne bloud, hath found eternall redemption: for that being the ſumme of the two verſes going next before, is proved by this. It was graunted without controverſie, that by reaſon of gods ordinances, the bloud of thoſe poore beaſts, and the water made with the aſhes of the Heffer, being but a dead thing had power in ſome manner to purge, as namely that which he calleth the carnall purging. For if a man were polluted with any outward pollutiō, and therefore might not come unto thoſe holy things which were the carnall commandements, being but ſhadowes and ceremonies, yet if he were ſprinkled with thoſe, although he were not purged within from ſinne, he was counted cleane: then how much more ſhall the bloud of the ſonne of God, which hath the power of life in it, becauſe it is the bloud of him that was not only a man ſo holy that he was without ſpot, but alſo God? For herein lyeth the

Heb. 9. 13. 14.

Note this

ſtrength of the argument which the holy ghoſt uſeth to prove that Chriſt at once by his bloud hath purged the conſcience from ſinne for ever, that his ſacrifice was offered by his eternall ſpirit, which is his godhead. For the godhead having eternall power of life, the fleſh and bloud of the manhood joyned ſo with the godhead that they made one perſon, had alſo the ſame power, ſo that although the bloud of Chriſt of it ſelfe had not power at once to purge eternally, yet becauſe it was the bloud of God, it had that force. Hereupō it followeth that the power of that purging by his bloud being eternall, and that one purgation being perfect, the redemption which he hath found is eternal. Hereupon we may ſtrongly conclude againſt the Papiſts, and that with a double concluſion: Firſt, that ſeeing no ſacrifice hath the vertue to purge away ſinne, but becauſe it is offered by the eternall ſpirit, And ſecondly, that his purging once made, being that which is made by the eternall Godhead, is perfect for ever: By the firſt it is manifeſt that they are not able to offer a ſacrifice propitiatory, becauſe they are mortall men, by the ſecond, that there is no place for them, the worke of purging ſinne being already accompliſhed for ever.

If there be a new redemption to be wrought, then let them be the prieſtes: in the meane time they are foule idolaters, and ſacrilegious wretches, deſtroying the power of Chriſts death, when they will take upon them to do that which he hath already perfectly finiſhed. Come forth ye blinde Papiſts, and prove that ye are more than men, ſhew

alſo

alſo that the ſacrifice of Chriſt once offered, hath not an eternall and perfect power to purge away ſinne, or elſe confeſſe that yours is Antichriſtian. We may joyne hereũto that which is uſed to prove that the ſacrifices of the *Leviticall* prieſtes did not purge ſinne: namely, that they were ſo often offered. For thereby the holy Ghoſt doth teach that they were not able to ſanctifie the commers therto, *Heb.* 10. 1. For then, as he ſayeth, they ſhould haue ceaſed, becauſe there ſhould have beene no more conſcience of ſinne in the worſhippers, being once purged. The reaſon is manifeſt, drawen from the effect of the medicine: for if it have taken away the diſeaſe, and perfected the cure, then is it vaine to adde it any more. If it be ſtill continually, and from time to time applyed to the ſore as ſtill remaining, then it may be ſaid truely, that the ſame medicine doth not heale. Wherefore he addeth this proofe, that notwithſtanding the ſacrifices were offred, yet there remained the mention of ſinnes yerely, when they kept that ſolemne day of expiation. This diſeaſe of ſinne ſtill remaining as the continuall mention and remembrance thereof doeth ſhew: it followeth, that thoſe ſacrifices did nor could not purge it away. Vnto theſe is oppoſed the ſacrifice of Chriſt, which becauſe it hath perfectly purged ſinne for ever, ſo that there remaineth no more conſcience thereof in thoſe that are ſanctified: it is done but once, and never to be repeated or don againe. The other which were Prieſts in the law ſtood daily miniſtring, and often offring the ſame ſacrifices, which could never take away ſinne. But this man having

having offered one ſacrifice for ſinne, ſitteth for ever at the right hand of God, from hence forth waiting untill his enemies be made his footſtoole, *Heb.* 10. *ver.* 11. 12. The former did ſtand daily miniſtring as thoſe which had not, nor could not accompliſh the worke of reconciliation, although they offred never ſo often: But he having once offered, ceaſeth from offring, and is ſet downe in the higheſt throne of majeſty and glory, becauſe as it is there ſaid, *he hath with one oblation made perfect for ever thoſe which are ſanctified.* If his ſacrifice did aboliſh ſinne but for a time, as for a yeere, or certaine yeres, then ſhould he either bring nothing to paſſe, or elſe returne often and ſundry times from his glory to offer againe. This is alſo confirmed in the ſame *Chapter. ver.* 18. by a concluſion which is drawen out of the forme of words which the Lord uſeth in the promiſe which he maketh of the New Teſtament: as namely, *that he will remember their ſinnes and their iniquities no more.* He reaſoneth in this manner, where God remembreth not ſinne, there he hath given pardon and remiſſion, for that he collecteth, and where there is pardon, there is no more ſacrifice for ſinne. Now therefore, when we ſee this to be moſt manifeſt by the plaine doctrine of Gods word, let us conſider the abominable wickedneſſe of the Papiſts which by their ſacrifice overturne all this. For whereas there is remiſſion of ſinnes already purchaſed, what place can there be for their ſacrifice propitiatory? whereas that ſacrifice is unperfect, and cannot take away ſinne which is often offred, how is theirs the perfect ſacrifice

fect sacrifice of Christs body, which is continually done againe and againe? What doe they lesse therefore when they teach, that in the Masse they offer Christ to his father, to be a sacrifice to take away sinne: than affirme that the promise of the New Testament hath failed, and that sinne is yet remembred, no remission as yet obtained? And further, when they will needes have him offred so often, is it not as much as to deny the effect and power of the bloud of Christ? Is it not quite contrary to this, that with one oblation he hath made perfect for ever those that are sanctified? But here they take exception and say that they do not offer any new sacrifice but the same. And moreover that their oblation is but an application of the fruit of that which Christ offered; and that because we see and feele in our selues that we are still guilty: all which is but a blinde cavill. For what though they say they offer the same, did not the Priests the Sonnes of *Aaron* yeerely offer still the same? doth not the power of the reason stand in this, to prove that they were not available, because then they should have ceased? Can they deny but that they offer often? Further, he doeth not place the perfect worke in the sacrifice of Christ, because it was but one, but because it was but once offred: for he saith not with one sacrifice, *but with one offering hath he made perfect for ever those which are sanctified.* This doth cut the throte of their often offring, when his one offring had made perfect for ever: for it leaveth nothing behinde for such cattives as they be. And further where they pretend

Papists deny the promise of the New Testament.

Note this

this necessity becauſe we have ſtill guiltie conſciences, therein they are more than beaſts: for the guiltineſſe of our conſciences is not for this, that there needeth any ſacrifice to be offered to ſatisfie and purge ſinne: but through the remnants of iniquity which remaine in us becauſe of the weakenes and imperfection of our faith. for in theſe we are not to looke to any ſatisfaction yet behind, but to take hold of that perfect one which hath already ſatisfied. If that act of theirs be propitiatory, then is not ſinne fully diſcharged by the other. Thus blaſphemous they are not onely in this their God of dough, but alſo in all other their ſatisfactions for ſinne, and in their doctrine of Purgatory. For if there remaine any ſatisfaction or purgation to be made, then is it not true that he hath made perfect for ever, neither was his death then of full and ſufficient price. True it is, that although we are by his one oblation fully and perfectly diſcharged for ever before God, from the guiltineſſe of our ſinnes: yet we are not in the full poſſeſſion of this benefit, nor ſhall not be untill the laſt day, for then ſhall his enemies be made his footeſtoole. The Divell, ſinne and death are theſe enimies which he hath overcome, that they cannot raigne over us: but yet we muſt in the meane time wreſtle with thē, not therefore eſteeming the power of Chriſts death to be the leſſe, becauſe they be not already utterly aboliſhed, as the wicked unbeleeving Papiſts do, and therefore ſet up traſh of their owne to deſtroy ſinne, but waiting for that appointed time, when the full power of his death ſhall appeare: in the meane

we are fully diſcharged before God for ever.

meane time ſtaying by faith, and reſting our ſelves on that one ſacrifice once offred. To conclude then, hath not the mighty ſpirit of God power to apply unto us the vertue of that bloud: but ſuch ſilly virmin as the Popiſh prieſts muſt helpe? The holy ghoſt calling upon us, and teaching us to apply theſe benefits, willeth us to draw neere with a true heart, with full aſſurance of faith, *Heb.* 10. *ver.* 22. we come unto him with the heart, after a ſpirituall manner, becauſe all things in him are ſpirituall, we are bid to approch to lay hold of him by faith, for we can not either with the hand or with the mouth. And ſeeing there is not ſo much as one ſentence in all the booke of God, which ſpeaketh of any application of his death any other way, it muſt needes be concluded againe that they may be as good prieſts as the prieſts of *Baal* and no better, and that when they hold up their idol, Chriſt is not betweene their fingers. Let us go forward. It ſhall yet be more manifeſt by the words of the holy Ghoſt, that this ſacrifice of the maſſe is ſo farre from being the ſacrifice of the New Teſtament, that it doth flatly goe againſt it. For he ſaith as concerning Chriſt, that he did not offer himſelfe often, as the high prieſt went yerely into the holy place with other bloud, *Heb.* 9. *ver.* 25. and then in the next verſe he giveth a reaſon, namely, that *then hee ſhould have ſuffered often ſince the beginning of the world*. This ſentence is very mighty againſt the Papiſts, becauſe it driveth them from all their ſhifts, and leaveth them naked and deſtitute: but the force of it will not appeare unleſſe we

Gods ſpirit applies to us the death of Chriſt

lesse we looke upon what principles it is grounded, to prove that if Christ should have offred himselfe often, then must he also have suffered death often since the beginning of the world. Among the which this offereth it selfe as the first to be considered, that all the holy fathers, the Patriarches and Prophets, from the beginning could have no entrance unto God but by remission of sinnes, and that whereas otherwise they had the dore shut against them, by this they were restored into favour and received. For it cannot be denyed, but that by nature they were sinners as we be: and that God cannot receive sinners. Being therefore out of controversie that they obteined life, it must needes follow that they had pardon: for if either there had beene no sinne, or no pardon to be graunted, what necessity could there be of a sacrifice? The second principle without which the reason of the Apostle cannot stand is this, that *there can bee no remission but onely by the sacrifice of Christ*: for if any other sacrifice, or any other way or meane might obtaine it, then were there not a necessity, why hee should often suffer. For although there were a necessity of remission of sinnes, unlesse all should be damned, yet he might be set free from the same necessity of offring himselfe, seeing there were other wayes to obtaine it, but the holy Ghost standeth upon this as a matter not to be doubted of, that neither there is, nor never hath beene any thing able to destroy sinne, or to take away the guiltinesse of it by makeing satisfaction, but onely the sacrifice of the Sonne of God.

For howſoever the idolatrous Infidels do aſcribe unto many things the power of purging, and ſatisfying for ſinne: yet the holy word of God, and thoſe which beleeve it do give that glory onely unto Chriſt, and euen as his great glory, wherein he hath no fellow. The third thing without which, an exception might be iuſtly taken againſt the foreſaid reaſon is this, that there could be no oblation of Chriſt, but he muſt ſuffer death: for when he ſayeth he ſhould not offer him ſelfe often, he addeth this cauſe, that then he ſhould have ſuffred often. It were and eaſie matter, if the offring of Chriſt were any thing available without ſuffring death, to ſay there were no neceſſity wherefore he ſhould ſuffer often, ſeing he might be offred, and not be ſlaine. But this is ſtrengthened by that which goeth before in the ſame *Chapter*, where he hath ſhewed that Heb. 9. *the teſtament is confirmed when men are dead, becauſe it is of no force while the Teſtator liveth*, and ſo he is the Mediator of the New Teſtament, but yet through death. Wherefore alſo the former teſtament, in which there were but the ſhadowes and paterne of heavenly things, was ratified by death, as it is proved by this, that it was not dedicated without bloud. For when *Moſes* had read the law unto the people *he tooke the bloud of Calues and Goates, with water, and purple Woll and Hyſſop, he ſprinkled both the booke and the people, ſaying, this is the bloud of the Teſtament which God hath commanded unto you*. Likewiſe alſo *he ſprinkled the Tabernacle and all the miniſtring veſſels with bloud, and almoſt all things, ſayeth he, by the law are purged with bloud, and without ſhedding of bloud,*

there is no remiſſion. Here is then a manifeſt reaſon wherefore Chriſt could not be offred often, but he muſt then alſo dy often: even becauſe the teſtament is of no force without the death of the teſtator.

Here is further ſhewed wherefore it cannot be available without death, that is to ſay, *there is no remiſſion of ſinnes without ſhedding of bloud.* Chriſt therefore could not be offred often, unleſſe it ſhould be to no purpoſe, which is moſt abſurd, but his bloud muſt be often ſhed. Then if the Papiſts wil uphold and maintaine that their ſacrifice is availeable to purge away ſinne, and that it is a ſacrifice propitiatory for the quicke and the dead, as they do impudenly affirme: Let them alſo confeſſe that they murther againe the Sonne of God, and ſo ſhead his bloud. For if they will ſtand to this, that theirs is an unbloudy ſacrifice, and though they offer him, yet they do not ſlay him, and yet withall do challenge the power thereby to purge ſinne: let them know that they goe directly againſt the ſpirit of God which ſaith, *there is no remiſſion without ſhedding of bloud.* In this therefore they are after an horrible manner blaſphemous, that they will overthrow the reaſon and argument of the holy ghoſt. For if by any manes there might be a ſacrifice to take away ſinne without the ſhedding of bloud, then might Chriſt have beene often offered and have dyed but once. If the fathers had the fruit and benefit of that one oblation, as namely their ſinnes waſhed away with that bloud once ſhed, and that without any offring of ſuch unbloudy ſacrifice to

crifice to apply the ſame: why ſhould not wee likewiſe by faith obtaine the ſame, unleſſe ſome shaveling offer him dayly? Ye blinde Idolaters, did the bloud of Chriſt purge away ſinne before his comming, onely through faith, and ſhall it not now? Was there a more perfect power in it to aboliſh ſinne, in the fathers which were longe time before his comming, than there is after it hath beene ſhed indeede? For if it be ſo that the fathers had their ſinnes waſhed away with Chriſtes bloud, and yet no offring of him to apply the ſame, but apprehended through faith, ſhall it not deſtroy the vertue thereof, or at the leaſt diminiſh it, when they teach that wee cannot be partakers of him, unleſſe he bee ſtill offered? Is that which the holy Ghoſt ſpeaketh, *that he hath been once made manifeſt in the end of the world, to aboliſh ſinne, by the offring himſelfe* to be referred onely to the fathers before his comming? Doth not the reaſon following extend it unto us as well, yea even unto the whole Church, untill his comming againe at the worlds ende? for he compareth it in this manner: that *as it is appointed unto men to dye once, and after commeth judgement: ſo Chriſt alſo being once offred to take away the ſinnes of many, unto thoſe that looke for him ſhall appeare the ſecond time without ſinne, unto ſalvation.* It is the ordinance of God that when a man hath runne his race and finiſhed his courſe, he ſhall not be permitted to turne backe againe to doe that which he left undone, or to make ſtraight that which is crooked, but muſt hold him unto judgement for things paſt, becauſe that onely remaineth.

In

In like sort he setteth the perfection of the one oblation of Christ, who being once offered to take away the sinnes of many, it is so perfectly done, that when he shall appeare againe the second time to give the eternall salvation, there shalbe no sinne to be purged, or for which he is to make further satisfaction. For when it is said, that *he shall appeare without sinne the second time*, it is not meant of his own person, but of those whom he hath redeemed from their sinnes: which is most cleare and manifest in this, that the minde of the holy Ghost, is to shew a difference betweene his first and second appearance, even in that point. Which if it should be understood of his owne person should make no difference, because he was without sinne at his first appearing, although he tooke upon him, and bare in his body the sinnes of his people: But at his second appearance because he hath utterly destroyed sinne for ever, there shal be none to be borne of him, and therefore none for which he shall againe offer sacrifice.

The Papists, but that they be impudent, might be ashamed to patch in their trumpery, to give power unto the death of Christ, when they see here the perfection of it so set forth, that it hath so at once for ever destroyed sinne, that there needeth no more sacrifice to be offred. For will they make the power of it lesse since his comming than it was before? We may then conclude, seeing the sacrifice of the New Testament, that should have a spirituall, heavenly, and endlesse power could not be offred in a worldly sanctuary, with worldly ordinances: the

sanctuary

ſanctuary and all the ordinances of the Popiſh ſervice and prieſtſtood are ſuch, as are earthly, and ſeeing the ſame ſacrifice could not be offred to be available, unleſſe it were offred by the eternall godhead, the Popiſh Prieſts are men and not God: and being the bloud of a man which is alſo God, that purgeth away ſinne, it hath an eternall power to purge: and ſo unleſſe the Papiſts will have a new redemption, there is no place for their propitiatory ſacrifice. And ſeeing the ſacrifice that is perfect is but once offred: that which is often offred doth not take away ſinne. And becauſe the ſacrifice of *Chriſt* once offred hath for ever *perfectly abolished ſinne*, the promiſe of the *New Teſtament* is *that God will no more remember it*: and therefore no more ſacrifice to be required.

All the Popiſh ſervice is earthly.

The Papiſts contrary to that promiſe make ſatisfactions ſtill and ſacrifices for ſinne. Their ſacrifice is offred often. Chriſt could be offred but once, becauſe he could dye but once. The ſacrifice is not available without death *becauſe there is no remiſſion of ſinnes without ſhedding of bloud.* The Papiſts do not ſay they ſlay Chriſt, they ſay theirs is an unbloody ſacrifice: there is no remiſſion of ſins without ſhedding of bloud. The ſacrifice of Poperie is not the ſacrifice of the New Teſtament, neither can it be propitiatory, as they bragge, for the quick and the dead.

No ſacrifice available without bloud

Nay it is as abominable before God, as if a man ſhould offer a dogge in ſacrifice. Then conſidering what injury theſe Prieſts after the order of Rome, have done unto the Sonne of God, firſt in chal-

Note this, oh you Papiſts.

lenging that office and dignity, which belongeth onely unto him: and secondly, in overthrowing the perfection of the vertue and efficacy of his sacrifice. Let as many of us, as minde to cleave unto Christ, to take part with him, and to fight under his banner, and so attaine the reward of eternall glory, remove our selves utterly from the campe and society of such adversaries: and armed with the spirituall armour of God, let us sound the trumpet, and bid defiance against them, and against the divell, and Antichrist their chiefe capraines, for this is most certaine, that we shall never be reputed as friends unto Christ, unlesse we be at enmity with his enemies, and fight against them.

Note this.

Many do suppose that they may hold friendship and familiarity with them, and esteeme of them as Christians, and match their sons with their daughters, although they beare the same print, and be of the same stampe with their parents: onely because they doe professe the name of Christ, and carry a zeale unto him. But this doth bewray a most horrible blindnesse, and grosse darkenesse in them, which cannot see, that to confesse the name of Christ is not any thing at all available, seeing they doe under that pretence rob and spoyle him of his glory, and tread downe his trueth, an destroy his lawes. The Apostle sayeth, *Rom. 10. that the Iewes had the zeale of God*, but yet he sayeth, *it was not according to knowledge*, and therefore that being not spirituall, but a carnall zeale, could nothing at all cleere them, but that they were still those which as utter enemies of God did fight against him.

In

In like sort although it be graunted that the Papists have a devotion towards Christ, yet what doth it helpe them, seeing it is a carnal and blind devotion? our Saviour Christ sheweth *Mat.* 23. *that the Scribes and Pharises did build the tombes of the Prophets and garnish the sepulchres of the righteous, and said, that if they had beene in the dayes of their fathers they would not have beene partakers with them in the bloud of the Prophets:* but yet for all this their forwardnesse and good will to honour the Prophets and to disalowe of their fathers in killing them hee threateneth them, that all the righteous bloud shed upon the earth, should come upon them, and why? because he would send *Prophets, and wise men and Scribes unto them: and of them they should kill and crucifie: and of them they should scourge in their synagogs, and persecute from citie to citie.* They were then guilty, and had their part in the bloud of the former Prophets, because they murthered those of their time. Even so is this wicked and bloudy generation of the Papists: they have such a zeale to the Saints of God that were of old, that they would honour them with divine worship, when as in the meane time they persecute and murther all those which imbrace and follow the doctrine of those holy ones. Shall not they then be guilty of all the bloud of the Martyres whom they seeme to love and honour, as the Scribes and Pharises did the Prophets, when as by all kinde of cruell trecheries, by treasons and perjuries, they seeke to murther, and destroy all those which beare any love to the glorious Gospell of our Lord Iesus Christ, and that

Note.

Note.

Marke this ye generation of Papists.

will not fall downe and worship the beast nor receive his marke?

If ever there were helhoundes that could not be satisfied with bloud, these are they which would spare neither high nor low, Prince nor subject, yong nor olde. If ever there were damnable heretikes, and abominable idolaters upon earth, these are they, which ground all their worship upon the divises of men, rejecting the holy scriptures, and taking the honour due unto God and his Son Christ, and giving it unto creatures, worshipping for God *a cake* made of flower. Is it not then full time that we give eare to the voice from heauen: *Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues?* Revel 18. 4. Is it not plainely said by the Angell, *Revel.* 14. 9. *that if any man worship the beast, and his image, and shall receive the marke in his forehead, or in his hand, he shall also drinke of the wine of the wrath of God, even of the undelayed wine, which is powred forth into the cup of his wrath, and he shalbe tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe, and the smoke of their torment shall ascend world without end: and they shall have no rest day nor night which worship the beast and his image, and if any receive the print of his name.* Being as cleere as the Sunne at noone dayes, unto all those which have eyes to see, that Rome is that Babylon, and the Pope that savage and cruell beast, ought it not to drive us as far from them as the East is from the West, to renounce their religion, and false idolatrous, worship, to pack up all their trash, and send it home

Papists the greatest Idolaters that ever were upon earth and the most bloudy.

home to Rome, to aboliſh their lawes, to flye their fellowſhip and ſociety, to be at utter enmity with them in this reſpect that they be the ſworne enemies of Chriſt? What honour is there left unto the Son of God, when ſuch vile caitifes ſhall take uppon them to be partakers with him in the office and dignity of the mediatorſhip? For when as the ſeparation and enmity betweene God and men was ſuch, that there could be no agreement nor unity, becauſe God is moſt perfectly holy and pure, and can not but hate that which is foule, and contrary unto his nature: there was none to approch unto him to be the mediator betweene him and them, which was in ſo high favour as that they might be accepted through him, nor of ſuch power as to be able to aunſwere, and diſcharge whatſoever they could be charged withall: but ſuch an one as was alſo moſt holy and pure. While the Tabernacle did ſtande and the moſt holy place which did repreſent heaven, the high Prieſt was the mediator: for when the people were ſhut forth, he went in before the Arke to offer and make prayer for them. But thoſe things were but ſhadowes, and his conſecration was carnall. He was a poore ſinfull man, not able to purchaſe favour for himſelfe. He was a Prieſt agreeable to that covenant, but no wretched ſinner can be the mediator of the new covenant, to ſtande betweene God and the people, that he may obtaine favour and remiſſion of ſinnes for them, but he which is unſpotted. Alas what caſe then are thoſe men in, which take a poore Popiſh Prieſt, which is an uncleane ſwine in lechery, to be their Prieſt to ſtand betweene God

and them, to offer for them, that by him they may have their ſinnes pardoned? Doth not *David* ſay, the wicked cannot ſtand before God? How then ſhall any of them ſtand as a Prieſt before him to be a mediator? Doth not the holy Ghoſt ſay by *Salomon*, that the ſacrifice of the wicked is an abomination to the Lord? can that which the Lord doth eſteeme as a thing abominable, be a ſacrifice propiciatory? Can that which God doeth curſe and hate, cleanſe away ſinne? The Lord in mercy open the eyes of poore ſimple men which have been ſeduced and miſled, that they may ſee what a deceipt this is, that a man ſhal be made to ſeeke life in that which is one of the greateſt ſinnes that can be committed, as namely, to ſet a poore rotten worme in the place and office of Chriſt, a vile filthy ſinner is to come before God with a ſacrifice. Now as they be idolatrous prieſts, by their cake which they worſhip as God, overthrowing as much as lyeth in their power, the ſacrifice of Chriſt, and fighting under the banner of the diuell againſt God, ſo alſo their fruits do follow accordingly, and declare what manner of trees they be. Do they not maintaine lying and perjury, all kinde of diſembling, and falſe trecheries to obtaine their purpoſes, and to bring their miſchievous and diveliſh practiſes to effect? Are they not bloudy murtherers and traitors againſt their lawfull Soveraigne Prince? Let them ſhew where ever *Peter*, *Paul*, or any Apoſtle of Chriſt hath taught the like, or put it in practiſe. If not then, let us conclude againſt them, that they be of their father the divel, who is the author of all falſhood, and a

murtherer

murtherer, the worker of all treaſons againſt Princes. And let all men which have any care to ſave their ſoules be ſo farre from liking of them, or conſenting to them, that they can ſay with the holy Prophet, *do not I hate them that hate thee, O Lord, am I not irkeſomely greeved with thoſe that riſe up againſt thee? I hate them with a perfect hatred, I take them as enemies to my ſelfe.* This zeale ought to be for the glory of Chriſt in all true Chriſtians, this loue ſetled in the hearts of al faithful ſubjects towards their Prince. There is no teſtimony of any goodnes in men without this: for thoſe men which can retaine ſo willingly even in their boſoms theſe vipers, as ſome doe their wives, their ſonnes, their daughters, their ſervants, and their friends: although they make ſome ſhew, as though they did ſomewhat miſlike, yet they be very Atheiſts, voide of all true knowledge, and feare of God.

FINIS.